273 crumpled up. Then a long-stemmed, fife-like bag is made of five leaf pinnae of the oil palm; this bag is placed at the lower part of the cutout with its "head" down and the tip outward. The bag is pressed to the cutout by means of a little stick made from the bark of an oil palm leafstalk and stuck through the husk on either side /168/. The entire arrangement is designed to prevent insects, such as giant beetles, palm weevils, rose beetles, bees, flies, etc., from penetrating the husk. Furthermore, in order to prevent the wine from running past the bag, the slits at those points where the bag rests against the husks are closed off with the down of oil palm leaf sheaths. On the little stick which holds the bag, a calabash, on which a small leaf funnel is placed, is suspended in such a way that the lower end of the bag extends into the funnel so that here, too, the way will be blocked to uninvited guests from the insect world.

It is necessary to remove the palm wine from the calabash morning, noon, and night, since otherwise it would spoil. Each time, also, a thin layer of the stalk of the inflorescence must again be cut off, and a new bag, as well as a new funnel, must be made. /Fig. 107 appears here in the original text./ In each case, the tapping of a tree lasts for three days and, if there are four tapping places, for instance, yields from six to eight bottles of wine. After this period, the tree is left alone for at least half a year so that it can recuperate; indeed, it is left to itself even longer if enough other palm trees are available.

To improve the wine -- according to the Jaunde -- to make it worse in my opinion -- the Jaunde frequently put the bark of a tree called evũ'ma (Jaunde) in the calabashes. Fortunately, this tree grows only in the Mwele region, and the Jaunde get it from there. This bark /Fig. 108 appears here in the original text/ makes the palm wine "strong," as they say; that is, it gives the wine intoxicating qualities. Possibly a very small amount of the bark is a beneficial addition, but the excessive amount that the Jaunde add to it harms the pleasant taste of the palm wine. I remember particularly a trick played on me by my boys who had poured together the wine from a number of calabashes, each about a quarter full, for my meal. In each calabash the wine had already been four

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times as powerful as usual, and the entire mixture was so strong that it caused violent dizziness and headache.

The palm wine which is obtained from the pith of a tree trunk that is cut down /169/ (mayǫ́[k] -nkǭk) keeps for 24 hours in the house. On the other hand, the wine made from the inflorescences keeps at most half a day, and in great heat it spoils very rapidly, as I observed; it does the same if one takes it along on a trip. For this reason I followed the rule in the palm wine region of always finishing a good wine immediately or at least as soon as possible.

As I have said, the Pangwe are, generally speaking, moderate drinkers, but among them there are also heavy drinkers who regularly get drunk on palm wine. I shall leave undecided the question as to whether the widespread epilepsy (okū būk) in the northern Pangwe region is a phenomenon resulting from excessive indulgence in palm wine on the part of the parents.

[164]

4. Tobacco.

Four varieties of tobacco, Nicotiana tabaccum L. (tā́ III) (1)

1. The native term may have arisen from tabaco.

are found in the Pangwe region. Formerly there was a fifth variety, but its cultivation has been given up. /Fig. 109 appears here in the original text./ With the exception of two that are very similar, the tobacco varieties are easily distinguished by their leaves. The key for determining each is as follows.

A. Leaves are not alated, and the leafstalk is long and clearly defined: esá́n (esá́n because of the similarity of the leaves to those of the Hibiscus sabdariffa L.)

B. Leaves are alated

(a) Leaves are narrow, lanceolated: sǭmǫ́ IV

(b) Leaves are broad, ovate

1. Blossoms are a bright pink, almost whitish, the leaves being comparatively wider than in the case of the following: nsǭdebǫ́no I

551 There are very few names that are used for boys as well as for girls. I am acquainted only with Mfumu and Mangöö, both of which, incidentally, were used more often for girls than for boys.

Nicknames are common. The Negroes, who are always in- [522] clined to jokes and teasing, delight in making fun of the weaknesses of their fellows and constantly heckling them. A peculiar characteristic or a comical incident produces the nickname, and the latter is retained without anyone later ever knowing its original meaning. "Famous" people frequently have a whole 551 539 series of nicknames, like the chief's son Amwön-Ekang, whose names are immortalized in the following jocular song:

amvǒn-ekǎ́n -- anduman ekǎ́n ana -- sö'sǒ'
Amwön-Ekang -- son (of) Ekang now -- sapsucker (on)

nkū̱m --ewǎ́s nǔm e kǔ̱n -- a kike
tree stump -- file -- man (in) salt water -- chop off

melǒ' me zǒ́n -- aǯǒ'ǹ a wūmūk, ndzǒm a
(the) heads of the fern -- Solanum (1) it forms, pluck he

1. Solanum esculentum Don.

tělěk -- mekū́(ǹ) medǯǎ́, nni ḗ a mbḗ't
stands (ready) -- caterpillars to eat, mother has climbers

asǒ́n kǎ́ bekǎ́i, abǒ'm kǎ́ medǯi,
-- Musanga no guy ropes, Macrolobium (2) no buttress roots

2. Macrolobium straussianum Harms.

-- mone ngṓn eja̍ (bondǎ́nga madǯa̍).
-- son (of a) girl of Eja (Bondanga Madscha = chief of the Eja).

Amwön-Ekang, the son of Ekang, as everybody knows, -- (the following are jocular names) sapsucker on a tree stump